
THE ANALYSIS OF GREBEG MULUD AS TOURISM POTENTIAL

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Abstract

In this research the writer sees many kind of culture that can be potential tourism from the many unique points especially the culture tourism. It is meant it invites readers to be more interested in preserving the traditional culture. This research uses qualitative descriptive method. The research involves the data that consist of the primary and secondary sources. Qualitative modes of data analysis provide ways of discerning, examining, comparing and contrasting, and interpreting meaningful patterns or themes. Grebeg Mulud or Sekaten is a series of events in Javanese tradition that has special significance for the Javanese people. Grebeg Mulud or Sekaten event has also become one of the history of the spread of Islam by Walisongo, which was first implemented in the Kingdom of Demak and then inherited by the Surakarta Palace. This event has great value, which then appealed to the tourists for just a look or even learn about the traditions and ultimately make them as one of the leading tourism circuit and attractions in Surakarta. Even in this modern and sophisticated area, the traditional events are still being kept by its people. It is proven that traditions still has the main role in people's life and behavior.

Keywords: *Culture, Grebeg Mulud, Surakarta*

Abstrak

Dalam penelitian ini penulis melihat berbagai jenis budaya yang dapat menjadi wisata potensial dari berbagai titik unik terutama wisata budaya. Hal ini dimaksudkan untuk mengajak pembaca agar lebih tertarik melestarikan budaya tradisional. Penelitian ini menggunakan metode deskriptif kualitatif. Penelitian ini melibatkan data yang terdiri dari sumber primer dan sekunder. Metode kualitatif dari analisis data menyediakan cara untuk membedakan, memeriksa, membandingkan dan menafsirkan pola atau tema yang bermakna. Grebeg Mulud atau Sekaten adalah serangkaian acara dalam tradisi Jawa yang memiliki makna khusus bagi masyarakat Jawa. Acara Grebeg Mulud atau Sekaten juga menjadi salah satu sejarah penyebaran Islam oleh Walisongo, yang pertama kali diterapkan di Kerajaan Demak dan kemudian diwarisi oleh kerajaan di Surakarta. Acara ini memiliki nilai besar, yang kemudian menarik bagi para wisatawan untuk hanya melihat atau bahkan belajar tentang tradisi dan akhirnya menjadikannya sebagai salah satu tempat wisata dan atraksi wisata terkemuka di Surakarta. Bahkan di daerah yang modern dan canggih ini, acara-acara tradisional masih dilakukan oleh rakyatnya. Terbukti bahwa tradisi masih memiliki peran utama dalam kehidupan dan perilaku masyarakat.

Kata kunci; *budaya, grebeg mulud, Surakarta.*

INTRODUCTION

Indonesia is a country that rich in culture and tradition inherited by the ancestors. In every region in Indonesia has a culture of their own such as: *reog*, puppet, traditional dance, traditional music, traditional games, traditional language, traditional clothing, traditional ceremonies, temples, batik and other traditional events. Indonesia also has a place with beautiful scenery, because Indonesia is also known as the archipelago country, and has many natural wealth. Indonesian people is also known as the friendly and polite people, they also always smile and happy to help each other.

Central Java is one of the provinces in Java Island that also the area of many cultures and tourisms, the city of Surakarta is more familiar called Solo. Solo has a lot of tourism potential that can be seen from many unique points especially the culture tourism. Solo city is also known as a tourist destination that is commonly visited by tourists from big cities and even from abroad. Solo city has some interesting event to follow either a traditional event that is well maintained for hundreds of years as well as modern contemporary events increasingly shows its existence and international standard, such as: Solo Batik Carnival, SIPA, etc.

The Javanese People uphold their tradition, cultural heritage and many cultural attractions as exhibit in Solo, such as an annual event of the Keraton Surakarta and Mangkunegaran who hold various celebrations which draw on certain dates. The celebration of its implementation is based on the Javanese calendar. Celebrations include: Heirlooms procession *Grebeg 1 Suro*, *Grebeg Sudiro*, *Grebeg Syawal*, *Grebeg Besar*, Sacred Dance *Bedhaya Ketawang*, Solo Batik Carnival, *Grebeg Mulud*, Etc. *Grebeg* is held three times in a Javanese Calender, on the 12th of the month *Mulud* (third month), 1st of the month *Sawal* (the tenth month) and the 10th of the month (the twelfth month). On the day when Sri Sunan issued alms as the embodiment of gratitude to God for the prosperity of the kingdom. These alms are called *hajad dalem* in the form of *gunungan* / mountains consisting of mountains *jaler* and mountains *estri*.

Grebeg an exciting celebration of tradition to follow one of them *grebeg sekaten* or so-called *grebeg mulud*. *Grebeg Mulud* held to commemorate the Prophet Muhammad SAW. *Grebeg Mulud* is part of the celebration of *Sekaten*. In this ceremony courtiers dressed in *Jawi Jangkep Sowan Keraton* parading mountains (*pareden*) from Keraton Surakarta to Mosque Agung Surakarta. *Gunungan* or imitation mountain made of various vegetables and traditional snacks, after prayer by *ngulama dalem* (religion leader palace), the harvest of the mountains then be contested by the community of visitors and it is brought back to the palace to be distributed to the courtiers, and one week before

the event of *grebeg* or *gunungan*, before they held *Grebeg*, there is usually night markets in Surakarta, it take place in palace plaza square (*alun-alun keraton*).

People are really interested of Night Market, especially in the solo city, in addition to many traders who sell unique items such as *Pasaran* (toy cookware children made of clay), a piggy bank with various shapes of fruits, animals, until the child character made of clay, various toys, dolls, school supplies, and even fashion such as clothes, handbags, shoes, and other with affordable price. In the night market traders also sell a variety of food and drinks, and no less interesting is the variety of games and performances in the event of the night market.

METHODS

Technique of collecting data is the way of the researcher to collect the data which will be analyzed. Generally, there are four kinds of data collection. Those are observation, interview, questionnaire, and documentation. In this research, the researcher use interactive method.

FINDINGS AND DISCUSSION

Philosophy of *Grebeg Mulud*

Keraton Surakarta is the heir of the kingdom of Mataram which also is a cultural symbol of the town Solo. Keraton Surakarta has three major events, one of which is *Sekaten* or *Grebeg Mulud*. *Grebeg* or *Sekaten* ceremony was first held in the Kingdom of Demak, then developed until the kingdom of Mataram, and the ceremony is now preserved in Demak, Keraton Surakarta, Keraton Ngayogyakarta, and Cirebon. Sardiman (2007: 130) *Sekaten* is a celebration was held to commemorate the birth of Prophet Muhammad, which falls on the 12th of Rabiulawal, not only to commemorate the birthday of Prophet Muhammad SAW, but the event is also used to disseminate walisongo to the religion of Islam. The idea was brought by Sunan Kalijaga who is a member of walisongo. This event is a grand sermons or lectures held by the trustee (*wali*) in front of the mosque Demak to commemorate Prophet Muhammad.

Sekaten or *Grebeg Mulud* shows how the relationship between the King with the mufti and people in general. King with the princes and palace officials went to the mosque together with the mufti and the people hold ceremonial or *selametan*. (Heniy Astiyanto 2016: 67). Mr. Gati as *abdi dalem* Keraton Surakarta explains : *Sekaten* derived from the word "Sekati" which means the scales and "syahadatain" which means that two sentences creed. *Sekaten* means the person who has entered into a religion

means it can weigh good and bad. According to Ahmad Adib and Kundharu Saddhono (2013: 15) As for the Arabic language can be interpreted as follows:

a. Sachatain

Eliminating the two cases, namely the nature of the animals and demons.

b. Sakdain

Stop or avoid the two cases, namely the nature of dishonest and perverted.

c. Sakhotain

Embedding the two cases, which devoted the mind of the sacred and devote themselves to God Almighty.

d. Syahadattain

Asserting the truth of the two cases, namely the "Syahadat Tauhid" (sure their Allah) and the "Syahadat rasul" (believe that the Prophet Muhammad is the messenger of Allah). In antiquity it very difficult to develop or spread the religion of Islam, so that the trustees (*wali*) wisely implement the Islamic religion spread by using a variety of ways.

The way appropriate with predilection of Javanese people is *gamelan*. After visitors overflow the gamelan sounded accompanied by songs of religious then interspersed with lectures or preaching the trustees. The celebration lasts a AT I (1755-1792) of the event *Miyos* or discharge from the Palace of the Sultan's family with family and relatives to leave the mountains to the people, events and the release of Sultan family and relatives of the Palace like the wind that causes sound boisterous, so that reads "*grebeg..grebeg ..*", and the word "*Mulud*" means it is a time of birth, therefore the ceremony is called *Grebeg Mulud*.

Mr. Gati adds that until now the show *Grebeg Mulud* still be preserved in the Keraton Surakarta, each commemorating the birth of Prophet Muhammad SAW, the orchestra (*gamelan*) sounded in the yard Agung Mosque Surakarta during the week before the day. *Gamelan* sounded start in the morning at 10.00 am to 24.00 pm, but when it's time to praying will stop. *Gamelan sekaten* that in percussion has the name "Kyai Guntur Sari" and "Kyai Guntur Madu", *Kyai* means "exalted" Thunder (*Guntur*) means "Lightning" (has a loud voice), Honey (*Madu*) means "delicious", so *gamelan* sounded to exaltation with hard yet still pleasant to listen.

One week prior to the event *grebeg* or mountains, held their first night at the market square (*alun-alun*) of Keraton Surakarta. The night market is very interested in

the community especially the town solo. *Grebeg* ceremony is man's attempt to understand and apply the teachings and seek out and approached the Lord. Culture is a synthesis of all reality synthetic divinity and humanity. Culture is a living rites and actual in which humans were present at the table of the Lord and the Lord is present in the actual humanity. Abdul Munir Mulkhan (2007:173)

Grebeg Mulud as Tourism Potencial

Culture is the attitudes, habits, traditions, alive and well in the middle of the supporting community and reflected in the behavior of supporters. This also reflects the values espoused and maintained by the community concerned (Zamora, 2003:150). Cultural elements that we still have met live in the community and is still used in everyday life, as well as passive in the sense, the substance can still be encountered in a society, but its no longer living in that community, where it may manifest in the form storage of a wide range of cultural objects in museums or historical relics such as: forts, mosques, temples, and others (Zamora, 2003; 151).

According to Sujarno (2003) Solo city is a cultural city which also has a heritage asset to date remain preserved and used by local governments as cultural attractions. Not only the sights, but the city of Solo also has a lot of good traditional art event to event with international standart. A tradition or the traditional arts have a role or function that is very important for the community of supporters; put away from social function, a traditional arts tradition or felt able to build and maintain group solidarity. (Sujarno, 2003:1)

Here are examples of places and events held in the city of Solo that much public attention locally and foreigner: Tourist attractions in the city of Solo are Keraton Surakarta, Pura Mangkunegaran, Fort Vastenburg, Sriwedari Park, Jurug Zoo, Balekambang Park, Radya Pustaka Museum, etc. Events and Festival in the city of Solo are Solo Batik Carnival, SIPA, Solo Festival Culinary, Umbrella Festival, Bamboo Festival, Solo City Jazz Festival, Solopolah Festival, *Sendratari Ramayana*, *Ketoprak*, Leather Puppet, Sacred Dance Bedhaya Ketawang, *Grebeg Syawal*, *Grebeg Besar*, *Grebeg Mulud*, *Grebeg 1 Sur*, etc.

Solo has many unique traditions and cultures which are preserved and it has a high potential for the advancement of regional tourism. One of the many events that has been mentioned and the focus of the writer is an event *Grebeg Mulud*. *Grebeg Mulud* is a

potential tourist demand a lot of people, including people of solo and outside of solo, even overseas communities. Potential *Grebeg Mulud* into cultural tourism or traditional event can be seen from:

1. Seen from the number of visitors (crowded)

Events of *Grebeg Mulud* never empty of visitors, many people come to watch the "gamelan" and fighting the mountains. The event is hosted by the family and relatives of Surakarta Palace it is a very lively event and it is crowded with people or visitors to witness a series of sacred ceremonies that take place.

2. Seen from the value of philosophy.

As one of the ancestral heritage, ceremonial *Grebeg Mulud* has the value or philosophical value very deep. So the value it adds to the admiration of everyone who heard nor witnessed directly.

3. Seen from the Night Market

The night market is better known to the public as "Sekaten" and also the main attraction of the annual event *Grebeg Mulud*. In addition, it is packed with lots of sellers, the night market is also always crowded. The night market also presents a variety of arena games like: carousel, swinging boat, *tong setan*, haunted house, ferris, etc. The traders at the night market is also selling a wide variety of merchandise that is very interesting start from food, clothes, shoes, bags, school furniture, and handmade goods such as *pasaran*, vase and piggy bank. It also became one of the attractions of tourist to visit the Night Market "Sekaten", because handmade goods can only be found when the event took place.

4. Seen from foreigner's view

Most of the foreigners feel really enthusiastic and want to understand and to learn more about local values, such as: culture, traditional language, and even the traditional foods during *Grebeg Mulud* event. They consider these local values are important things that have been drawn and applied from the ancestor, and all these values can be enjoyed in the night market.

CONCLUSION

Grebeg Mulud or *Sekaten* event has also become one of the history of the spread of Islam by *Walisongo*, which was first implemented in the Kingdom of Demak and then inherited by the Surakarta Palace. This event has great value, which then appealed to the tourists for just a look or even learn about the traditions and ultimately

make them as one of the leading tourism circuit and attractions in Surakarta. Even in this modern and sophisticated area, the traditional events are still being kept by its people. It is proven that traditions still has the main role in people's life and behavior. As the people of Indonesia, especially Javanese people, we are obliged to maintain and preserve the tradition as a cultural heritage. Not only to preserve but we are also obliged to promote any cultural richness that we have that has a high value, including *Grebeg Mulud*, besides the traditional event, we can also introduce to the world about many varieties of traditional things, such as: traditional foods, traditional drinks, traditional games, until traditional clothing so that all traditional things will not get extinct, and his well known to all kinds of society, including the foreign community.

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